

modes, or in the exercise of certain qualities; and, (2.) Self-consciousness, by which we know self in certain states.

II. THE RETENTIVE AND REPRODUCTIVE POWERS, as, (1.)

Memory, which recalls what has been before the mind, with a belief that it has been before the mind in time past; (2.)

. Imagination, which puts what has been before the mind in new and non-existing forms. Both of these possess an Imaging or Pictorial power. When this might fail, we have, (3.) The Symbolic power, which enables us to represent objects by signs.*

Above these presentative and representative powers, we have,

3. THE CORRELATIVE FACULTIES, discovering such relations as that, (1.) Identity and difference; (2.) Whole and parts; (3.) Space; (4.) Time; (5.) Quantity; (6.) Active Property; (7.) Resemblance; (8.) Cause and Effect.*

4. THE MORAL FACULTY, determining in regard to certain mental states, that they are right or wrong.

Associated with the exercise of these powers, we have,

V. THE EMOTIONS, attaching us to certain objects, and withdrawing us from others.

VI. THE WILL OR OPTATIVE POWER, choosing or rejecting among the objects presented to the mind.

It should be added, that there are laws of association determining the order of succession of the states produced by these various powers.

In allotting a separate place to each of these powers, we do not mean to affirm that they act separately. The exercises of several of them are often mingled in one mental act, and some of them, such as self-consciousness, the emotions, and the will, never act alone. Still it is needful to make some such classification, if we would exhibit the peculiarities of the human mind. We do not pretend that the above is a complete manifestation of all the attributes of the mind, but we believe it to be impos-

sible, when we look to the full revelations
of consciousness. to
resolve any one of these into any of the
others. or into all the
others. Any proposed reduction of them
into one another, or
into simpler elements, may be shewn to
be delusive, and to
derive its plausibility not from explaining,
but overlooking the
peculiarities of the faculty. In this Book
we have to do mainly

See in connexion with this Scheme of the Intellectual

Faculties, a SCHEME OF

INTELLECTUAL PRINCIPLES considered psychologically in
APPENDIX VL